

THE ³⁶
PRIEST GELDED:
OR, *Priest*
POPERY
AT THE
LAST GASP.

SHEWING

From SCRIPTURE, REASON and solid Arguments, the absolute Necessity of passing a LAW for the CASTRATION of POPISH ECCLESIASTICS in *Great Britain*, as the only Means not only to extirpate POPERY, but to prevent all future Rebellions and Invasions.

Humbly submitted to the Wisdom of the *Legislature*, and to the serious Attention of all true Lovers of our Constitution and Religion.

To which is added,

A LIST of the Seminaries and Religious Houses Abroad, maintained by the *English* PAPISTS.

Gallo turpius est nihil Priapo.

Vatibi dum ludis: Castrabere;

Nec Castrari Velis. ———

MARTIAL.

L O N D O N :

Printed by and for A. McCULLOH, at the Bible
and Lamb, without Temple-Bar, 1747.

THE
PRIEST GILDED:

○ R.



Э Н Т у Г А

LA 2 T 707^e GA 3 P.

3 H E N G

vent all future rebellions and invasions.
Means not only to exterminate Poverty, but to pre-
Liberals in Great Britain, and
Law for the CANTONMENT of Poor
Arguments, the absolute Necessity of passing a
From SCRIPTURE, REASON and GOD

our Configuration and Religion.

LAWYER & COLONY CT

A LIST of the Senators and Representatives
Abroad, maintained by the Foreign Office.

Call to attention of the public.

1941

THE UNIVERSITY OF CHICAGO

УДОСТО

Transcribed by Mrs. F. A. McCutcheon in 1912
and later revised by her.

THE
 Priest Gelded:
 OR,
 P O P E R Y
 AT THE
 LAST GASP, &c.



S Reason first pointed out the Reformation, so Policy confirmed it. We are now happy in the Consequences of *Henry* the VIIIth's Passions; in the Concurrency of Interests in our Nobles, and the Jealousies of Queen *Elizabeth*. Had not Love and Revenge been predominant, had not the Abbey-Lands allured, and the Fears of the Succession from the Combination

B

ination of foreign Princes, made the Desertion from the See of *Rome* altogether necessary, Superstition and Ignorance had perhaps yet prevailed, and Cruelty and Persecution concurred to have destroyed all Truth and Freedom.

Whoever examines our Histories since the Days of Queen *Elizabeth*, and reflects upon the hellish Plots, Assassinations, Massacres, the several Attempts made upon our Religion and Liberties, together with the fatal Revolutions in our Government, which cost so much Blood and Treasure to the Nation, must plainly see that all has been contrived and carried on by Popish Ecclesiastics, those revengeful and wicked Emissaries of the *Romish* See, And notwithstanding the several Laws, severe Statutes, and Proclamations, enacted and issued against them, yet we find all prove ineffectual, and the Wisdom of our Legislature still eluded. The late unnatural Rebellion, as it was projected by Jesuitical Schemes abroad, so it was supported and encouraged by Popish Influence at home; by Papists, the inveterate Enemies of our Constitution and Religion, Enemies to our Lives, Liberty and Property: Which plainly shows that all Laws hitherto made against them, have not had the desired Effect; and that there is still
a Necess-

a Necessity of passing a Law, which will totally and effectually prevent the Growth of, nay, will utterly extirpate, Popery out of *Great Britain*: And that is, by a Law enacting the *Castration* of all Popish Ecclesiastics. But if it be thought that the Laws already made will be more effectual against them, there is no need of repealing them, tho' a new one of *Castration* be added. The Expediency and Reasonableness of such a Law, together with the good Consequences which must naturally arise from it, I shall briefly endeavour to evince. *1st*, By considering the villainous Conduct and Impurity of those Ghostly Fathers, with the strong Motives, Temptations, and Opportunities they have of gratifying their Passion. *2^{dly}*, The Views and Advantages of the Church of *Rome*, by injoining Celibacy to their Clergy. *3^{dly}*, The Reasonableness and Necessity of such an Act, as the only Means of ridding these Kingdoms of Popish Priests, and preventing the Growth of Popery. And Lastly, shall endeavour to obviate any material Objections that may be made against such a Law.

We need but cast our Eyes upon *Platina's* Lives of the Popes, and turn over a few Leaves of the Histories of most Nations of *Europe*, to be convinced that the

Romish Clergy have, ever since the Pope's Usurpation, been branded with Unclean-ness.—The wanton Observation made by *Henry* the IVth of *France*, as he passed one Day betwixt a Fryary and a Nun- nery, *That the latter was the Barn, and the former were the Threshers*, was found to have too much of Truth in it, in all these Countries where Monasteries were overturned or searched upon the Re- formation. The vast Heaps of Childrens Bones that were found in Draw-Wells, and other Places about them, were speak- ing, tho' not living Monuments, of the horrid Impurity, as well as barbarous Cruelty of those pretended Religious Countries: To insist any more upon this, were to accuse the Age of inexcusable Ig- norance in History. For *Mr. Fox* in his Acts and Monuments informs, That be- fore the Reformation here in *England*, the Priests alone were computed to have one hundred thousand Whores or Kept-Mis- ses in this Kingdom, besides their promis- cuous Whoredoms with the Women they Confessed. This horrid Uncleaness of the Popish Clergy, cannot appear incre- dible to those who consider that their Vow of Chastity, and being by their Canons forbidden to marry, lays them under a Temptation peculiar to their Order. Be- sides their Way of Living, and the Op- portunities

portunities they have, contribute strongly to their scandalous Impurity. They eat and drink of the best, are carested in all Families of their Way; have an Advantage of knowing the Inclinations, and of private Converse with Women by their auricular Confession, and by their pretended Power to give Pardon, have a Door open to persuade the committing of one Sin for expiating another; and accordingly improve it, by leading Captive silly Women.

This will farther appear from the very Beggars Petition against Popery, presented to King *Henry* the VIIIth, "Yea, what do they do more? Truly, nothing, but apply themselves by all the Sleights they may, to have to do with every Man's Wife, every Man's Daughter, and every Man's Maid, that Cuckoldry should reign over all among your Subjects; that no Man should know his own Child, that their Bastards should inherit the Possessions of every Man; to put the right begotten Children clear aside their Inheritance, in Subversion of all Estates and Godly Order. These be they, by their abstaining from Marriage, do let the Generation of the People, whereby all the Realm at Length, if it should be continued, shall be made desart and uninhabitable.

bitable. *They mean, that for this Sin of Whoredom, God's Vengeance would fall on the Land.* These be they that have made an hundred thousand idle Whores in your Realm, which would have got their Living honestly in the Sweat of their Faces, had not their superfluous Riches elected them to unclean Lust and Idleness. These be they that corrupt the whole Generation of Mankind in your Realm; that catch the Pox of one Woman, and bear it to another; yea, some of them will boast amongst his Fellows, that he hath meddled with an hundred Women. Those be they, that when they have once drawn Men's Wives to such Incontinency, spend away their Husbands Goods, make the Women run away from their Husbands; yea, run away themselves, both with Wife and Goods, and bring both Man, Wife, and Children to Idleness, Theft, and Beggary.

What an infinite Number of People might have been increased to have peopled the Realm, if those Sort of Folks had been married like other Men? What Breach of Matrimony is brought in by them? Such truly, as was never since the World began, among the whole Multitude of the Heathens.—Who is she, that will set her Hands to work to earn
Three-

Three-pence a Day, and may have at least Twenty-pence a Day, to lye an Hour with a Fryar, a Monk, or a Priest? What is he that would labour for a Groat a Day, and may have at least Twelve-pence a Day, to be a Pimp to a Priest, a Monk, or a Fryar? How many thotufands doth such Lubricity bring to Beggary, Theft and Idleness, which would have kept their good Name, and have set themselves to work, had it not been for this excessive Treasure of the Spirituality? What honest Man dare take any Man or Woman into his Service, that hath been to such a School with a spiritual Man?

Wherefore, say they, if your Grace will build a sure Hospital, that never shall fail to relieve us your poor Bedemen; then set their sturdy Loobies abroad in the World to get them Wives of their own, to get their Living with their Labour, in the Sweat of their Faces, according to the Commandment of God, *Gen. iii.* to give other idle People, by their Example, to go to Labour: Tye these truly idle Thieves to the Carts, to be whipped naked about every Market-Town, 'till they will fall to Labour; that they may, by their importunate Begging, not take away the Alms, that the good Christian People would give unto us, fore, impotent,

tent, miserable People, your Bede-men, Then shall, as well the Number of the aforesaid monstrous Sort, as Bawds, Whores, Thieves, and idle People decrease; Then, shall these great yearly Exactions cease; Then shall the idle People be set to work. —Lastly, Then shall Matrimony be much better kept: Then shall the Generation of your People be increased: And then shall your Commons encrease in Riches, and the Gospel be preached: Then shall we daily pray to God for your most noble Estate long to endure, &c.”

They that have travelled in Popish Countries, and observed their Priests and Monks, must know, generally speaking, they carry about them no Marks of Austerity or Mortification. They look as fat, and generally fatter than other Men. You shall see as white and plump a Hand under a Monk's Hood, as in any Family of Quality: Nor is it any Secret that in the Neighbourhood of Convents, there is as good Diet prepared for the Use of Monks and Nuns, as comes to the best Tables. Nay those very Places of Retirement, with their large Gardens, adorned with Walks and Shades, and many times watered by pleasant Fountains, or murmuring Streams, together with their idle Way of Living, seem to be accommodated

modated to inspire them with amorous Sentiments, against which their Vows of Chastity, and the Rules of their Order, are so far from being Preservatives, that they only add Fuel to their Flames, and make them commit *Sin* with the higher *Relish*. So that when they go abroad from their Monasteries, they are like so many *fed Horses, neighing after every Woman they see*: And if they have not Opportunity of giving vent to their Lusts that Way, they many Times do it by other Methods, which Nature as well as Religion forbids to name. This we may justly suppose to have been the Motive that induced *Emanuel de Saa* in his Aphorisms to maintain, that Fornication, Adultry, and Sodomy did not make a Priest irregular, whereas Marriage did: From all which it is plain, that the Havock they are allowed to make of Women's Chastity, is one of the principal Things that induces lustful Fellows to take *Romish* Orders upon them, and to engage in desperate Designs to promote the Interest of that Church. In short, it is not possible to expose those Goatish Fellows with more Severity and Contempt, than by the Proverbs commonly used in those Countries where they are the sole Directors of Conscience, and have their Religion established by Law. For the *Italians* have a
C
Saying,

Saying, *fate Lo prete*, Let us make him a Priest, when they have any ungovernable Wanton in the Family, that over-runs all their Females: And their covering their Stone Horses with a Monk's Frock, when they find them indifferent for a Mare in Season, is a scandalous Reproof of those brutish Clergymen. Answerable to which is the *French Proverb*: —

*Qui veut tenir nette maison,
Qu'il n'y Souffre in pretre, ni Moin, ni
Pigeon.*

*They that would keep their Houses chaste
and neat,
From hence, must Priests, Monks, Nuns,
and Pigeons beat.*

Comparing the Popish Clergy to Pigeons for their venereous Inclinations. For these and other Reasons most of the Popish Kingdoms solicited the Council of *Trent* to allow Priests Marriage, but the Pope for certain Reasons did not think fit to grant it: Though *Aeneas Sylvius* himself, afterwards Pope, was so fully convinced of the Necessity of it, that he said, “ Though Priests were forbidden to marry for very good Reasons, yet there were better Reasons to allow it.” It is plain from Scripture and Reason, that
the

the forbidding them Marriage is a hellish and villainous Doctrine, since the Law of God and Nature commands us to Increase and Multiply, and fits us for it: And that it might be in a regular Way, God himself instituted Marriage in Paradise; nay the Apostle tells us that Marriage is honourable in all: The scandalous Effects of which Prohibition is evident from the horrid Impurity of the *Romish* Clergy, and the Mischiefs they do to particular Persons, Families, Kingdoms, and Common-wealths. But what fixes this brutish Disposition yet more upon them is, that in the Pope's Chancery, the Tax for Eating Eggs in *Lent* is greater than that for *Sodomy*; and the Penalty upon a Priest that marries is greater than upon those that commit that monstrous and unnatural Villainy. Which leads me,

In the *Second Place*, to take a View of the Causes and Reasons why the Court of *Rome* does so stiffly insist on the Celibacy of their Clergy, and of the Advantages it reaps by it; which will further demonstrate the Reasonableness of *Gelding* them to prevent their infesting this Nation.

The *Romish* See, therefore, hath enjoined Celibacy upon their Clergy, that they might be rendered more apt to de-

bauch Women, and make use of their Interest, in order to deprive the Civil Magistrates of their Right, and usurp the temporal as well as the spiritual Sword. — Their Reasons for such a Prohibition are:

I. Because they know that Nature having inclined all Men to propagate their Species, their Priests being so and so circumstantiated, cannot refrain from the Act; and therefore so many Women as they debauch, so many Profelytes they were sure of. — Besides, their Clergy being pampered, and restrained from the Use of the marriage Bed, must needs be more inclinable to Venerly than other Men, and consequently more pleasing Companions to some of the fair Sex; nay the better fitted for the Practice of creeping into Houses, and leading silly Women Captive.

II. Because they know that their Clergy by this Means having an Opportunity of bringing to their Lure a buxom Wife, who perhaps has a sickly, weak, or absent Husband; a Green-sickness Daughter, or a wanton Maid; they must by the same Means become Masters, in a manner, of all that belongs to the Family; have the Command of their Purfes, know all their Secrets, and improve all to the Advantage of

of the See of *Rome*, which indulges them thus with a *Mahomet's* Paradise.

III. By restraining their Clergy from Marriage, makes them the more impetuous to satisfy their Desires *: And for this Purpose they are enjoined by their Directory in Confessing Women, to examine them most as to the Sins of the Flesh, which they tell them they must discover on Pain of Damnation.—This being a ready Method to inflame them mutually, attended with Secrecy, and the Priest's pretended Power of giving them a Pardon, cannot miss of the designed Effect: For as many of those silly Women as they captivate, so many Advocates for their Religion they must have in Families, Courts, or elsewhere. Besides they are perfectly sure, that such Women will not easily part with a Religion, that does so much gratify their depraved Appetites, by allowing them as many Men as they have Priests or Confessors. And therefore many of the wiser Lawyers in Popish Countries have been of Opinion themselves, that no Man ought to confess a Wife but her Husband, and that a Daughter ought to be confess'd by none but her Father.

IV. And

* *Nitimur in Vetitum Semper, Cupimus que Negata.*

HOR.

IV. Another, and that none of the least Reasons, why they forbid Marriage to their Ecclesiastics, is, That if they had Wives or Families, they could not be so easily sent on Missions, and compass Sea and Land to make Profelytes: They would not be so ready, nor so fit to engage in Assassinations, Conspiracies and Rebellions against Princes and States at the Commands of their Superior, neither can they compass their villainous Designs by their Whoredoms, seeing their own Wives must be so many Checks and Spies upon them.

From all which it is manifest, that the Celibacy of such an innumerable Multitude of Popish Ecclesiastics, is the *Maximum Arcanum Dominationis Papalis*, and that *the Priest's Testicles are the greatest Promoters of the Pope's Empire*. This will appear yet more plain, that it is of the highest Importance to them, since the Church of Rome maintains, That Marriage is a Sacrament, and that all Sacraments confer Grace, and yet denies it to the Clergy; a manifest Indication that they have their graceless Designs to promote by it; especially, since at the same time, the Want of those Parts which they will not allow them to make use of in a regular Way, renders them

them incapable of being Priests according to their Canons: But yet they are so kind to their *Gelded* Martyrs, as to allow it to be sufficient, if they have them about them in *Powder*, or any other Way.

Thirdly, From what is said, it seems reasonable to infer, that the best, nay the most effectual Way, to rid these Kingdoms of Priests, and to prevent the Growth of Popery, and the fatal Effects attending it, is to make a Law, that all of them who shall be discovered in any Part of *Great-Britain*, (except such as are thought fit to be allowed to foreign Embassadors) shall be *Gelded*, as they are in *Sweden*; where, since *Castration* was enacted into a Law, and practised upon a few of them, that Kingdom hath never been infested with Popish Clergy, or Plots, nor their Women reproached with want of Chastity. This Method therefore seems to be the natural Way of obviating the Growth of Popery by making the Romish Ecclesiastics incapable of promoting it by those Means they like best, and find most successful.

The enacting such a Law will still appear more reasonable, because they have vowed Chastity, and by their own Confession, have no Occasion for those Seminary

minary Vessels; therefore, if they resolved to live as they have sworn to do, they would willingly unman themselves, as *Origen* did; so far would they be from having any Reason to complain, if others should do it for them. Besides, that it is a common Practice in *Italy* and other Popish Countries with the meaner sort of People, to *Geld* their own Sons to make the better Market of them for Singing-Boys, and Musicians, or to be Catamites to Cardinals, and other Dignitaries of the Romish Church. In those hot Countries the Roman Clergy are much addicted to that damnable and unnatural Crime; and such of them as are not, keep lewd Women almost avowedly. They are indeed, more upon the Reserve in reformed Countries where Protestants are numerous; but then they are under the greater Temptation to perpetrate their Villainies on the Pretext of Confessing Women: Therefore there is the more Reason to enact a Law of *Castration* against them in this Kingdom.

The Necessity of such a Law will farther appear if we consider either the Protestant Interest Abroad, or our own Condition at Home. The Protestant Interest in *France* is quite ruined, and in the Vallies of *Piedmont*, &c. almost totally dispersed.

dispersed. If we turn our Eyes towards *Hungary, Transylvania, Bohemia* and *Poland*, we shall find the reformed Interest almost quite exterminated in those Countries; and *Saxony*, whose Prince was the first that embraced the Reformation, is now under a Popish Government. By the Treaty of *Ryswick* we find the *German* Protestants despoiled of Eight or Nine Hundred Churches. In a word, if we look through the whole Empire, and take a View of the Dyet of *Ratisbon*, we shall find the Popish Interest every where Rampant, and encroaching upon the Reformation, contrary to the fundamental Laws, and most solemn Treaties of the Empire. In *Switzerland*, we shall find the Protestant Interest languishing in the little Republic of *Geneva*, and Principality of *Neufchatel*. So that *Sweden, Denmark, Prussia* and the *States General*, are the only Bulwark of the Protestant Interest Abroad: But the latter being now not only threatned by but exposed to the ambitious Views of *France*, who is already Master of all *Flanders*, it is hard to tell what may be their Fate; so that upon the whole we may conclude, that the State of Protestantism is but weak.

If we consider next the the Posture of Affairs at Home, it is evident that Popery
D still

still prevails amongst us, and that the See of *Rome*, and the Jesuits of *France* have their Emissaries in several Parts of this Kingdom. It is not to be denied that there is a Party in the three Nations who favour the Title of the Pretender, and his Succession, against the present Government and the Succession established by Law. It is not to be forgot, that their Interest was so strong as to advance a Popish King to our Throne, and tho' they could not keep him there, because he dismounted himself by a furious Career, yet they have endangered us since by repeated Plots, Invasions, and Rebel-
 lions. It is also known that there are mighty Discontents fomented and nourished in all the three Nations in relation to Trade, Parties, and different Pretensions; which gives the Popish Clergy an Opportunity of adding Fuel to our Flames, which makes it likewise evident that the Protestant Interest is in danger at Home. This might be further demonstrated from the Trouble the Papists have from time to time given, and continue to give our Government and Parliaments: From all which it is undeniably certain, that we are in imminent Danger from the Papists whether we consider the State of Affairs at home or abroad; and that the Laws hitherto enacted have not
 been

been able to prevent the Recourse of Popish Priests, nor the Growth of Popery in these Kingdoms: Therefore a Law of *Castration* is absolutely necessary.

It can no ways be reckoned Cruel, since it may be done without Hazard of Life, as common Experience shews both in Man and Beast, and consequently less to be complained of than those Laws which condemn them to the Gallows. There have been more Priests put to Death in *England* than ever were gelded in *Sweden*; yet Experience teaches, it hath not had near so good an Effect. This is demonstrable from the many Conspiracies against our Princes and Nation that Priests have formed since the enacting of those Laws; whereas *Sweden*, since enacting their Laws of *Castration*, hath not been liable to any of these Misfortunes; and seeing it has had so good an Effect there, we have no Reason to despair of the like Success here. It is generally concluded that our *English* Women are as tempting as any in *Europe*, and are therefore as likely to prevail on a Romish Priest to venture hanging to enjoy their Favours as any others: But if they be rendered incapable of it, the Temptation will have no Force; and so the Priests will save their

their Lives, our Women will preserve their Chastity, and our Religion and Liberty will be freed from their Attacks.

This Law of *Castration* occasioned a pleasant Raillery upon the Jesuits at *Brussels* by Queen *Christiana* of *Sweden*. When those Fathers came to congratulate her upon her Conversion, they entertained her, among other Things, with the wonderful Effects of their Mission in the *Indies*, and other remote Parts. That Princess applauded their Zeal, but at the same time rebuked their Indifference for her Country of *Sweden*; “ she pleasantly
 “ told them that tho’ the Law of *Castra-*
 “ *tion* was a Bar in their Way, they ought
 “ not to prefer the keeping of those
 “ Things, of which they stood in no need,
 “ and of which she hoped they made no
 “ use, to the Advancement of the Catholic
 “ Faith.” But this, tho’ the severest Re-
 proof in the World, has never been able to
 bring the Romish Clergy to renew their
 Attempts of converting *Sweden*. This may
 serve to confirm the Story, which the Ab-
 bot *Menage* in his *Menagiana*, tells of an
 old Capuehin, who rejected the Advice of
 his Physicians to be cut for the Stone,
 for fear it should make him Impotent,
 tho’ he was then upwards of 80 Years
 of

of Age *: For the Romish Clergy have so much accustomed themselves to their Pleasures, that they will be sure to avoid those Countries where they must be rendered incapable of enjoying them.

But, besides what we have already mentioned, there is this farther Reason, that such a Law duly executed would have a good Effect, and that is, because the Lust of the Flesh is so bewitching and natural to the greatest Part of Mankind, that it occasions more Disorders, and is apter to engage Men over whom it obtains the Ascendant, in more desperate Undertakings than any other Passion whatever. Histories are full of Examples of Princes and great Men that have ruined themselves and their Countries in the Pursuit of their irregular Amours, of which our own Nation will afford us pregnant Proofs. It is not so long ago since we had the Chief Affairs of State managed, and Parliaments dissolved, &c. at the Beck of Courtesans. The Interest of Popery and Tyranny in some late Reigns, was chiefly advanced by such. The Harpies of *Rome* have had so much

* *Namque ad vivendum Castrari videretur, et propter Vitam vivendi perdere Causam.*

Influence over some of our Princes as to spur them on to persecute Protestants, and establish despotical Government; and therefore it is the Interest of *England* to use all possible Means to secure the Nation against them, for which *Castration* is conceived to be the only effectual Method; and is so far from being Cruelty, that it may well be reckoned as great a Piece of Clemency to Romish Priests, as Transportation, instead of the Gallows, is to other condemned Criminals.

Castration therefore is a very just and proper Punishment for them, since it is evident that by their personal Villainy, and their loose Doctrine of Pardons, &c. which encourages People in Licentiousness, they make more Profelytes than by any other Method. It is also a deserved Punishment since under the Seal of Confession, they commit Uncleaness with those they have the Trust of as Ghostly Fathers; so that it is a sort of spiritual Incest, and a destroying of People with Arms that make no Report; both which Crimes are Capital in all well governed States, and therefore the Punishment of *Castration* in such a Case, must needs be accounted mild.

From all which we may make this
In-

Inference, that if the Romish Clergy were made incapable by a Law, of enjoying that which they account the greatest Pleasure of Life, they would avoid those Countries, where such Laws are put in Execution, as they would avoid the Plague. It would be happy, if by this Means, we could deliver our Posterity from those Conspiracies, Civil Wars, dreadful Fires, Massacres, Assassinations of Princes, Invasions, Rebellions, and other Mischiefs, which those Kingdoms have been liable to from the Papists, and against all which our Laws hitherto have signified but little to preserve us. I shall next mention some of these Objections that can be made against this Law.

Objection. The only Objection of Weight that can be made against it, is, That it may provoke our Popish Allies, and other Popish Princes to treat Protestant Ministers in the like Manner.

To this it may be answered, that, admitting it should be so, it is not half so bad as to have them broke on the Wheel, hanged, or sent to the Gallies. In the next Place, there is not the like Reason to treat Protestant Ministers in that Manner, for they generally marry; or if they be guilty of Uncleanness, are thrust from
the

the Ministry. And in the last Place, there is no Reason why we should have any more Regard to our Allies, or other Popish Princes, than they have to us, since we hear every Day of their persecuting Protestants; so that our enacting a Law of *Castration* will rather put a Stop to it.

Another Objection is, That tho' some of the Romish Clergy be guilty of Incontinence, yet all of them are not so, and therefore such only ought to be punished in that Manner as can be convicted of the Crime.

To this I answer, that it is equally true, that all of them are not guilty of conspiring against the Government, nor is it possible to convict all of them of perverting the Subjects; yet the 27th of *Elizabeth*, makes it Treason for any Popish Priest bred up beyond Sea to be here, or to return into *England*, without submitting to the Government and taking the Oath of Supremacy. This seems reasonable, for their being here supposes their Design; and therefore there is as much Reason to punish them, though we cannot prove the overt Acts upon them, as there is to punish Thieyes for coming into our Houses in an illegal Manner, tho'

tho' we cannot prove that they have robbed us, or stole any thing: And therefore, since the Practices and Principles of the Romish Clergy are so well known, their being found in the Nation ought to be sufficient Conviction.

The Castrating of Popish Ecclesiastics will be so far from being a Loss to the Popish Laics of *Great Britain*, that it will be the greatest Friendship imaginable done them. This we hope they will be the more readily convinced of, if their Wives, Daughters, and Maid Servants exclaim against this Law, for then they may be sure, they have some particular Concern in the Matter. And I dare venture to affirm that the Honour and Chastity of our Popish Ladies would be better preserved, if Husbands of that Profession would confess their Wives, and Fathers confess their Daughters and Sons.

But after all, it still remains a Question, How they shall be discover'd? To this it may be answered, Let a competent and certain Reward be proposed for such as shall discover, and the like Reward, and a Pardon to any of their own Number that shall discover the Rest; or let Provision be made for some of every *English* Seminary beyond Sea that turn Protestants,

E

and

and plant some of them in the several Ports of the Kingdom; and let some of each of these Seminaries be likewise constantly in *London* to assist in Searches, and view those that are taken up on Suspicion: And at the same Time, let Provision be made for such as will inform of all the Popish Clergy that haunt great Families of that Opinion in *Great Britain*, and we need not doubt of an effectual Discovery in a little Time. For besides the Influence that the Hopes of a Reward will have, those Goatish Fellows do often disoblige Families of their Way, by attempting to debauch their Wives, Children, or Servants; some of whom have so much Virtue as to reject the Temptation, and to hate the Tempters: And many times their blind Zeal occasions them to take indiscreet Methods to pervert Protestant Servants, who would not be wanting in case of such Provision, to discover those dangerous Fellows.

Besides it is humbly proposed that a Reward of ten Pound be given to any such Discoverer, and the like Sum to any Surgeon, or other Person performing the Operation of *Castration*, to be paid by the Government out of the Estates of Popish Laics; and that all Officers of the Law, especially Justices of the Peace and Constables,

Constables, may be empowered to apprehend all Popish Ecclesiastics within their respective Jurisdictions, and upon a clear Discovery and Conviction, order their *Castration* by a certain short Time, or at their Discretion.

To conclude: Since our King and Parliament have both testified their Zeal and Forwardness to suppress Immorality and Profaneness, it follows naturally, that such a Law as this deserves their serious Thoughts; for it is impossible to suppress reigning Vice, so long as those Goatish Fellows are suffered to swarm among us. For it is evident, as Popery advanced upon us in the late Reigns, Debauchery gain'd Ground at the same Time, for they naturally make way for one another; and therefore we can never suppress Immorality without securing ourselves effectually against Popery. — If this should be attempted by a Law of *Castration* against Romish Priests, it must be owned, that it would be more charitable and human to save ourselves from Popish Superstition, and all its mischievous Consequences, by that Method above, than to practise it together with other Punishments, upon such of those Wretches as come to the Gibbet for Treason. The cutting off their Privities in such Cases, and throwing them

into the Fire just before they be totally bereft of Life can be of no manner of use; whereas *Castration* alone beforehand, might have saved us from the Danger of their Plots, and prevented themselves from coming to the Gallows.

To satisfy the Public of the Necessity of a Law, enacting the *Castration* of Popish Ecclesiastics, as the only Method to extirpate Popery out of these Kingdoms, I shall here, for the Information of my Countrymen, give a genuine List of the Monasteries, Nunneries, Colleges, and Religious Houses abroad, maintained at the Charge of the *English* Papists; and which are as follow:

L I S B O N.

1. Here is a College of Secular *English* Priests, in Number about Forty.
2. Here is also a Monastery of *English* Nuns, of the Order of *St. Bridget*, their Community Thirty. These Nuns call their Nunnery, *Sion House*, and pretend to be originally transported from the ancient Monastery of *Bridgettian* Nuns, at *Sion House*, near *Richmond*, in *Surry*.
3. Also a Convent of *Irish Dominican* Friars, in Number Thirty-six.
4. Also *Dominican* Nuns of the same Country,

Country, at *Bethlem*, about three Miles from Lisbon.

5. With a College of Secular *Irish* Priests, under the Government of *Portuguese* Jesuits, in Number about Thirteen.

VALLADOLID in *Spain*.

Twelve Secular Priests, under the Government of *Spanish* Jesuits. An *English* Jesuit is the Confessor in the House, and is next to the Teacher.

MADRID.

1. An *English* College, under the Government of *Spanish* Jesuits: An *Englishman* is the Minister of the House, in Number Eight.

2. A *Scots* and *Irish* College.

SEVILLE.

An *English* College, under the Government of *Spanish* Jesuits.

St. *LUCAR*.

A small College of *English*, called St. *George's*. It was originally an Hospital belonging to the *English* Factory, and after-

afterwards turned into a College, but now has only a Priest in it.

B I L B O A.

A House whereof Father *Anthony* is Chief.

P A R I S.

1. In the *Fauxbourgs St. Jacques*, is a Convent of *English Benedictine* Monks, they are in Number Twenty-Four.

2. A Monastery of Visitation Nuns, otherwise *Blue Nuns*, Number Twenty.

3. A Monastery of Nuns of the Order of *St. Augustine*, the Nuns in Number Sixty, the Pensioners as many more.

4. A Monastery of *Benedictine* Nuns, in Number Thirty.

5. A College of *Irish* Secular Priests, called *Montacute College*.

6. A College of *Scots* Secular Priests.

7. Near *Paris* a Convent of *English*, alias bare Legged Carmelite Friars.

D O W A Y.

1. A College of Secular Priests and Students, in Number about One Hundred and Fifty.

2. A Convent of *Benedictine* Monks, in Number Twenty-five.

3. A

3. A College in the Convent of *English* Youths, they have been known to be Fifty-nine.

4. A Convent of *Franciscan* Friars, in Number Sixty.

5. A *Scots* College of Jesuits.

BLOIS in **FRANCE**.

A Nunnery.

PONTOISE.

A Monastery of *Benedictine* Nuns, under the Direction of Jesuit Confessors.

DUNKIRK.

1. A Monastery of *Benedictine* Nuns, commonly called the *Rich Dames*, under the Direction of the Jesuits.

2. A Monastery of *Poor Clares*.

GRAVELINES.

A Monastery of *English Poor Clares*.

FLANDERS.

A Monastery of discalced, or bare Legged Carmelite Nuns.

Two other Monasteries of *Augustine* Nuns. At

At **BURNHAM** near *Brussels*.

A Convent of *Dominican* Friars, founded by Cardinal *Howard*.

NEAR THAT,

A Monastery of *English Dominican* Nuns.

NEAR THAT,

A Monastery of *Carmelite* Friars.

ARES, in *FLANDERS*.

A Monastery of *Poor Clares*.

LOUVAIN.

1. College of *Dominican* Friars.

2. A College of *Capuchins*.

NIEUPOORT in *FLANDERS*.

A Convent of *Carthusian* Monks, in Number Twelve. They pretend a Title to the *Charter-House*, *London*, and all its Estates, when Popery is established in *England*.

C A M.

CAMBRAY

A Monastery of *Benedictine* Nuns, under the Direction of the Monks of the same Order, in Number Thirty.

LIEGE.

1. A Monastery of *Canonesses Regulars*, of the Order of St. *Austin*.

2. A College of *English* Jesuits, consisting of one Hundred and Eighty.

G H E N T.

1. A College of Jesuits, in Number Six.

2. A Nunnery.

B R U G E S.

1. A Monastery of Nuns, of the Order of St. *Francis*, in Number Thirty.

2. A Monastery of *Augustine* Nuns.

St. O M E R E.

A College of Jesuits, about Thirty, upon the Establishment of the House, with one Hundred and Eighty *English* Scholars.

L A N G.

LANGSPRING in Germany.

An Abbey of *Benedictine* Monks, with
a Lord Abbot, in Number Thirty.

DUELVARDE in Lorrain.

L I C E

A Convent of *Benedictine* Monks, in
Number Sixteen.

R O M E

1. College of Secular Priests, under the
Government of *English* Jesuits.

2. A *Scotts* College.

By this Account it appears there are
Fifty-one religious Houses, maintained at
the Charge of the *English* Papists, which
carries vast Sums of Money yearly out of
the Nation, and returns nothing in Lieu
thereof, but a Sort of Vermin that are a
common Nuisance to Church and State.
The Methods how to prevent this grow-
ing Evil, and the pernicious Consequen-
ces of those lecherous Emissaries, are
humbly submitted to the Judgment of
all candid and sincere Protestants, but
more especially to the Wisdom and na-
tional Spirit of the Honourable House,
Ec.

Tantum Religio potuit Suadere Malorum.

